

<sup>M</sup>  
DIVINE CORDIALS:

O R,

SELECT OBSERVATIONS

A N D

VALUABLE REMARKS.

From Several Eminent A U T H O R S.

*A Word fitly spoken, is like Apples of Gold, in Pictures of Silver.*  
Prov. xxv. 11.

*We are justified freely by his Grace through the Redemption that is  
in Christ Jesus.*  
Rom. iii. 23.

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*An Extract from the Writings of Patrick Hamilton,  
the first Scotch Reformer.*

*The Nature and Office of the LAW and the GOSPEL.*

**T**HE Law sheweth us our  
Sin, Rom. iii. 20.

The Law sheweth us our Con-  
demnation, vii. 10.

The Law is the Word of  
Wrath, Rom. iv. 15.

The Law is the Word of De-  
spair, Deut. xxvii. 26.

The Law is the Word of Dis-  
quietude, Rom. vii.

The Gospel sheweth us a Re-  
medy for it, John i. 29.

The Gospel sheweth our  
Redemption, Col. i. 24.

The Gospel is the Word of  
Grace, Acts xiv. 3.

The Gospel is the Word of  
Comfort, Luke ii. 11.

The Gospel is the Word of  
Peace, Eph. vi. 15.

*A Disputation between the LAW and the GOSPEL, in which is  
shewed the Differance or Contrariety between them both.*

The Law faith, pay the Debt.

The Law faith, thou art a Sin-  
ner; despair, and thou shalt  
be damned.

The Law faith, make amends  
for thy Sins.

The Law faith, the Father of  
Heaven is angry with thee.

The Law faith, where is thy  
Righteousness, Goodness  
and Satisfaction?

The Law faith, thou art bound  
and obliged to me, to the  
Devil and to Hell.

The Gospel faith, Christ hath  
paid it.

The Gospel faith, thy Sins  
are forgiven thee; be of  
good comfort, for thou shalt  
be saved.

The Gospel faith, Christ hath  
made it for thee.

The Gospel faith, Christ hath  
pacified him with his Blood.

The Gospel faith, Christ is thy  
Righteousness, Goodness  
and Satisfaction.

The Gospel faith, Christ hath  
delivered thee from them  
all.

*A Com-*



*A Comparison between FAITH and UNBELIEF.*

**F**AITH is the Root of all Good.

Faith maketh God and Man good Friends.

Faith bringeth God and Man together.

All that Faith doeth, pleases God.

Faith only maketh a Man good and righteous.

Faith maketh a Man a Member of Christ.

Faith maketh him an Inheritor of Heaven.

Faith maketh a Man the Servant of God.

Faith sheweth us God to be a tender Father.

Faith holdeth fast by the Word of God.

Faith esteemeth God to be true.

Faith knoweth God.

Faith loveth both God and his Neighbour.

Faith only saveth us.

Unbelief is the Root of all Evil.

Unbelief maketh them Foes.

Unbelief separates them.

All that Unbelief doth displeases him.

Unbelief maketh him unjust and evil.

Unbelief maketh him a Member of the Devil.

Unbelief maketh him an Inheritor of Hell.

Unbelief maketh him the Servant of the Devil.

Unbelief sheweth him to be a terrible Judge.

Unbelief wavereth here and there.

Unbelief looketh upon him to be false, and a Liar.

Unbelief knoweth him not.

Unbelief loveth neither of them.

Unbelief only condemneth us.

*A Comparison between FAITH, HOPE, and CHARITY.*

**F**AITH cometh of the Word of God.  
 Hope cometh of Faith.  
 Charity springeth of them both.

Faith





Faith believeth the Word.

Hope trusteth to enjoy that which is Promised in the Word.

Charity doeth good unto her Neighbour, through the Love that  
it hath to God, and Gladness that is within her.

Faith looketh to God, and his Word.

Hope looketh unto his Gift and Reward.

Charity looketh on her Neighbour's Profit.

Faith receiveth God.

Hope receiveth his Reward.

Charity loveth her Neighbour with a glad Heart, and that with-  
out any Respect of Reward.

Faith pertaineth to God only.

Hope to his Reward.

Charity to her Neighbour.

*Extract from the Gospel Magazine.*

*A Contrast between a PROFESSOR, a POSSESSOR, a HEARER,  
and DOER.*

PROFESSOR.

WITH sober Look, and moderate Walk,  
And Tongue smooth tip'd with Bible talk ;  
Religion's Track he seems to tread,  
Though number'd still amongst the Dead.

POSSESSOR.

With heavenly Light, and Life possest,  
And genuine Love of Christ imprest,  
Both Self and Sin he daily flies,  
And still on Sov'reign Grace relies.

HEARER.

With Carriage grave, and Habit neat,  
On leisure Days he'll take his Seat,  
Attentive seems ; though what he hears,  
No further reaches than his Ears.

DOER.

With ready Mind, and steady Pace,  
Behold him run the Christian Race !  
Encouraged by the Prize in view,  
He hears the Word, and doeth it too,  
And proves his Faith divinely true.

The

*The Believer's WISH.*

**G** I V E me, my God, thy Grace to know,  
 And guard my Soul from every Foe;  
 Reveal in me thy SON to see;  
 He liv'd, dy'd, rose, and pleads for ME.  
 And may the Spirit by the Word,  
 Unite my Heart to Christ the Lord,  
 That to God's Glory I my Life may spend,  
 And share with him the Joys that never end.

*Mr. Bunyan's Dying Sayings.*

**S**IN is the great Block and Bar to our Happiness; the Procurer of all Miseries to Man, both here and hereafter. Take away Sin, and nothing can hurt us: For Death Temporal, Spiritual, and Eternal, are the Wages of it.

No Sin against God can be little, because it is against the Great God of Heaven and earth: But if the Sinner can find out a little God, it may be easy to find out little Sins.

Take Heed of giving thyself Liberty of committing one Sin; for that will lead thee to another, till by an ill Custom it become natural.

*Mr. Bunyan's Observations on Prayer.*

**B**EFORE you enter into Prayer, ask thy Soul these Questions: To what End, O my Soul, art thou retired into this Place? Art thou not come to discourse the Lord in Prayer? Is he present, will he hear thee? Is he merciful, will he help thee; Is the Business slight? Is it not concerning the Welfare of thy Soul? What Words wilt thou use to move him to Compassion.

To make thy Preparation compleat, consider thou art but Dust and Ashes, and he the Great God, Father of our Lord Jesus Christ; clothed himself with Light, as with a Garment: Thou art a vile Sinner, he a holy God; Thou art but a poor crawling Worm, he the Omnipotent Creator!—In all your Prayers, forget not to thank the Lord for all his Mercies.

When thou prayest, rather let thy Heart be without Words, than thy Words without an Heart.

Prayer will make a Man cease from Sin, or Sin will make a Man to cease from Prayer.

The Spirit of Prayer is more precious than Treasures of Gold and Silver.

Pray

Pray often; for Prayer is a Shield to the Soul, a Sacrifice to God, and a Scourge for Satan.

### *Important Remarks.*

**I**S it not strange, that many talk of keeping God's Commandments, and never remember that this is the Commandment of God, that we should believe in the Name of his Son Jesus Christ, and love one another?

How many think of rearing up a Building, whose Top shall reach Heaven itself, and quite forget to lay the Foundation upon the Rock JESUS CHRIST!

What Numbers talk of Repentance, and never repent of the greatest of all Sins, UNBELIEF.

Though it is asserted in Scripture, that by the Deeds of the Law, no Flesh shall be justified; yet how many, professing Christianity, expect to be justified no other Way?

Though the Intent of the Law is to be as a School-master, to lead us unto Christ; yet many make no other use of it, than to substitute it in the Room of Christ.

Though God has given us the Righteousness of his Son, to be the Garment of Salvation; yet what Multitudes think their own Righteousness is much safer to wrap themselves in, and trample the True Wedding Robe under Feet!

Though Remission of Sins is preached through the alone Blood of JESUS; yet too many believe their Sins shall be remitted by some other Means, and thus turn a deaf Ear to the Gospel Sound.

Thousands cry peace, peace, to their own Souls, who never obtained Peace by Jesus Christ: and think no more of Peace through his Death, than through that of Julius Cæsar: But will such self-assumed Peace stand at the Bar of God?

Though the Scripture saith, that without Faith it is impossible to please God; yet how many think they shall please him very well, without troubling their Heads about Faith at all, unless it be to speak evil of it.

Though Christ is the Wisdom and the Power of God, and the End of the Law, for Righteousness, to every one that believeth; yet, to many, he is nothing but a Stumbling block, and mere Foolishness.

Nevertheless, to you that believe, he is precious; and among the rest, he is very much so to

J. F———R.

Never forget—Faith cometh by Hearing, and Hearing by the Word of God Romans x. 17—By the same Means Faith is begot, it is strengthened and established. Faith sets Prayer to work

for



for its Increase; Prayer employs Faith for Boldness; Faith begets Hope for Encouragement; Love accompanies Faith and Hope, and always comes attended with Fear; and, to crown all, the King of Saints is ever present in that Heart, where these holy Graces of his Spirit are: Then the Soul cleaves and clings to him, and cries out in an Extasy of Joy, (to which worldly Hearts and covetous Muck-worms are Strangers) My Beloved is mine, and I am his: I held him, and would not let him go. Song, iii. 4. I am full, I have all, and abound. Phil. iv. 18.—Lord, repeat thy Visits!

The Men of this World trifle away their precious Time, and their immortal Souls; they no better: But for one who professes to know the Truth, as it is in Jesus, to trifle with God's sacred Truths, and his own Conscience, of all Triflers he is the most dreadful one! We have constant Need to watch and pray, that we may be sincere and without Offence till the Day of Christ.

If we see not, and treat not Sin as our worst Enemy; we do not clearly see, nor comfortably enjoy Christ our best Friend.—Ye know that he was manifest to take away our Sins. John iii, 15.

These three Things, Ignorance, Pride, and Unbelief, nourish the Life of Self-righteous Confidence in the Heart. A fourth absolutely kills it; a Sight of Christ by Faith. While we behold the Glory of God, shining in the Face of Jesus Christ, we are changed into the same Image by the Spirit of the Lord. 2 Cor 3. 18.

Go not to any Place where you cannot pray in Faith: Lord let thy Presence go with me. Do nothing on which you cannot Pray in Hope: Lord help me. Aspire after nothing, for which you cannot ask in Love: Lord it is for thy Glory, give it me.—Whatsoever ye do in Word and Deed, do all in the Name of the Lord Jesus. Col. iii. 7.

It's good to know the sweet History of precious Christ's holy Life; Sin atoning Death, and glorious Resurrection: Blessed to know the Mystery of it; and most joyful to experience, that we are alive to him, dead to Sin, and risen with him through the Faith of the operation of God.

Faith views all in Christ; Hope expects all from Christ; Love gives up all for Christ: The Nourishment of Faith, Hope, and Love, is the Word of Christ.—Let the Word of Christ dwell richly in you. Col. iii. 16.

To walk by Faith, is to view a reconciled God in Christ, simply taking him at his Covenant Word: Your Sins and your Iniquities I will remember no more. Heb. x. 17. This Faith creates Love to God, Humility of Heart, Delight in Holiness, and

Hatred

Hatred of all Sin.—We love God, because he first loved us. John iv. 19.

To walk with God, is to live out of carnal Sense, above corrupt Reason, and contrary to the kingdom of Nature and Sin. It is to live by Faith on Jesus, in whom God dwells and is reconciled to, and at Peace with every Believer in his Name.—Holding the Mystery of Faith in a pure Conscience. 1 Tim. iii. 4.

### *A Remarkable Anecdote.*

MY DEAR FRIEND.

**T**HOUGH absent from you, yet I am not unmindful of you. There is this peculiar Pleasure in real Friendship, of communicating to each other our Joys and Sorrows; and real Friends sympathize with each other therein: They rejoice when their Friends rejoice, and they mourn with them in their Sorrows.—I know your Heart will feel for me, when I relate to you the following ANECDOTE.

Being the other Day in SERMON-LANE, near St. Paul's, I was suddenly alarmed with the Cry, "There, there, that's he; lay hold of him!" I could not think who was meant, nor what was the Matter, when instantly a very stout Person, whom I had never seen before, seized on me, and said, Thou art the Man! and with one Blow felled me to the Ground. You my Dear Friend will easily conceive of my Astonishment and Distress. When I was recovered from the Blow, I said, Sir, what do you mean? What have I done? Why do you seize on, and thus treat me on the the King's Highway? I have never offended you, for I never saw you before. To which he replied, with all the undaunted Courage of a mighty Hero, I have authority for what I do; and I shall soon let you know what you have done.

There was presently a Shout by all around me, and they cried Well done SESOM, you are right; hold him fast, and take him before a Justice. I talked of my Credit and Character, but it was in vain to remonstrate; he insisted I should go, and by Force dragged me along till we came before the Justice in Pater-noster Row. Now you know, dear Sir, this must not only be very disagreeable, but vastly distressing also, to a Person of my weak Nerves, fond of my Reputation, in Love with my good Name, and who had lived in good Conscience to this Day.

But think how I must be, as it were, Thunder-struck with Dread and Terror, to hear the Man charge me before the Justice with being guilty of Treason, Rebellion, and Murder! I spoke as well as I could in my Defence; but the Justice with a stern Countenance replied, Sir, 'tis in vain to deny the Charge, talk of your



Character, sending for Friends to speak to it, &c. for here is a positive Charge laid against you upon Oath; commit you I must, for the Crimes are of such a Nature that Bail is inadmissible. On hearing this my Spirits sunk, my Face gathered Paleness, my Knees smote together, I sighed out, Lord, what will become of me! and was just falling into a Swoon; but was roused from it by a loud and clamorous Cry, Make way, make way there! when lo! a Person entered of the most majestic and graceful Appearance, to whom the Justice paid most respectful Obedience, and on whom the Eyes of all the Spectators were fixed; and when I lifted up my streaming Eyes to view him, I beheld that he looked on me with a smiling Countenance, while Pity glanced from his Eyes, and with an Air of majestic Authority, attuned with all the Tenderness of Grace, he proclaimed, " Loose him, and let him go! I am his Surety; I will appear for him at the next General Assize: To you Mr. Justice, I will answer for all that he has done, and fully discharge him from every Crime. And to you, Mr. SESOM, I will completely pay each and every one of the Dues, Debts, and Demands, which you have upon him." Justice obsequiously bowed and acquiesced, Sesom retired and I was set at Liberty.

I soon learnt that this gracious Person was the KING'S SON. Think, O think, my dear Friend, with what Wonder, Love, Praise, and Joy I fell at his Feet, crying out, Was ever Love like this! and this to me, to a vile Traitor to his Person, a daring Rebel against his Law, and a Murderer who has destroyed his own Soul! And yet to be fully set at Liberty, and everlastingly discharged from all, how amazing! Ought not I for ever to be telling of the Glory of this Person, the Wonders of his Love, and celebrating his Praise?

Do not I owe my Life, my Peace, my Freedom, my Soul my All to him? O! it is the daily Sorrow and constant Shame of my Life, that I do not love him as I ought, nor serve and glorify him as I should. I shall die an infinite Debtor to his Grace and Love, and it is only by his rich Grace and everlasting Love, that I have the least hopes of seeing, living with, and praising him to Eternity: Whose Name you know, and who is also precious to your Soul, as well as to the Soul of Your Friend \*\*\*\*\*.

*Sinners reconciled to God by the Death of Christ.*

**B**EHOLD the Lord of Life and Grace,  
With Smiles majestic on his Face,

Exalted



Exalted on his Father's Throne:  
 Adoring Angels round him stand,  
 Whilst all the blest Seraphic Sand,  
 Proclaim the Wonders he hath done.

The Father's Justice loudly cries,  
 And Satisfaction must arise,  
 Or guilty Rebels doom'd must die;  
 When CHRIST, the condescending God,  
 Asserts the Virtue of his Blood,  
 Which doth Jehovah satisfy.

Hofannah to th' Eternal King!  
 Let ev'ry Tongue his Praises Sing,  
 Who freely shed his precious Blood:  
 He calm'd his Father's frowning Face,  
 Any turn'd his burning Wrath to Grace,  
 And Sinners reconciled to God.

And whilst we pass this Wilderness,  
 He sends Supplies of Strength and Grace,  
 Out of his fulness from above:  
 And when this feeble Life is o'er,  
 He'll land us safe on Canaan's Shore,  
 To feast for ever on his Love.

**A**S Sin is the one Cause of Condemnation unto Death, of every Son of Man; so the Righteousness of the Son of God, is the one Cause of the Justification of any Son of Man unto Life.—Rom. v. 18.—Hence daily learn, O my Soul, to humble thyself before God for thy Sins, and to rejoice in God for the Gift of Righteousness by his beloved Son. Rom. v. 17.

He who feeds most upon Christ in his Heart, by Faith, will have the least Appetite to the Vanities of Time, and the Pleasures of Sense: For Jesus saith, He who eateth me, even he shall live by me. John vi. 57.—Ah! ye Sons of Sense and Pleasure, ye despise us; we pity you. We have Food to eat, whose exquisite Delicousness ye know not. Lord, evermore give us this Bread!

## A C A U T I O N.

**W**HEREAS a tall, well-made Person, of genteel Mien, smooth Tongue, and fine Address, who can converse freely about any thing, or every thing of the World, its Religion, Sciences, Politics, &c. and generally keeps the most polite Company, but very frequently insinuates himself also into the Company and Converse of Christians; he appears very engaging, and many Professors are quite captivated with his Presence; yet he never leaves them, but he is sure to rob them; and though they find that after he has withdrawn himself from them, they have suffered Loss, yet so bewitched are many, as to admit him again and again into their Company:—Now in Order that he may be known and guarded against, you will observe, that his Complexion and Conversation are such as are very pleasing to the Flesh only, but contrary to the Spirit of a Christian; and his Name which he is very loth to own, and desirous to conceal, is **VAIN CONVERSATION**.—Look to yourselves, 2 John, 8.



F I N I S.